

Admission

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Admission

THE
CHURCHMAN'S MAGAZINE.

VOL. III.

NOVEMBER, 1823.

No. 11.

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For the Churchman's Magazine.

ON BENEVOLENCE, ADDRESSED PARTICULARLY TO COMMUNICANTS.

Of all the moral perfections, that which most gilds over the chequered scene of human life is benevolence. By benevolence I do not mean, merely that compassionate temper, which regards the children of poverty and distress, nor that disposition which is satisfied with the performance of a few deeds of charity. It is a more expansive principle:—one which sheds a mildness and benignity over the whole temper and conduct. It is not a mere sentiment on which the fancy may dwell with delight, and whose usefulness is expended in the beauty of those ideas which it suggests and in the elegance of language with which taste may clothe those ideas. The benevolence which christianity recommends is not only an expansive, but an operative principle, which sheds a benign influence on all around it. There is no other excellence, which does so much to assimilate man to his maker;—whose sun riseth equally on the evil and on the good; and whose benevolence beams from every part of this creation.

Of all the divine perfections, that which represents God under the idea of a benevolent and amiable as well as glorious Being, the Father as well as the governor of the universe, in our view, is most lovely and excellent. In a being of infinite wisdom and Almighty power, benevolence,
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which abstractly considered means good will, or a desire to promote the welfare and happiness of God's creatures, cannot be distinguished from his goodness and mercy, and may be regarded as comprehending both of them; for nothing can prevent his benevolence from exerting itself; and benevolence, as an operative principle, includes all our ideas of practical goodness and mercy.

The eternity and immensity of God, fill our thoughts with amazement—his infinite power and wisdom with admiration; his omnipotence with feelings of adoration; but if considered separately from his benevolence with apprehension and terror, his dominion and majesty, in conjunction with his perfect and impartial justice, are worthy to call forth our highest praises, but to sinners they appear rather awful and venerable than the object of desire and love; his holiness and purity are inexpressibly beautiful and amiable perfections, but of too bright a glory for imperfect and accountable creatures to behold with delight. It is benevolence, which prompts him to acts of goodness and mercy, which perfects the idea of God, and represents him to us under the lovely character of being the best, as well as the greatest being in the universe.

Benevolence, in a moral sense, consists in a readiness and desire to distribute the happiness we enjoy; in kind and amiable feelings and conduct; and in a disposition to promote the peace, the comfort, and the

welfare of all who are within the reach of our influence. It is totally incompatible with that spirit which has gone forth into the world—It is opposed to hatred, envy and malice. It cannot dwell in the same bosom with enmity, with bitterness, with strife, with a disposition to calumniate and injure, or with a temper, which for self-interest and personal gratification, would sacrifice a neighbour's reputation and happiness.—To the heart thus actuated genuine benevolence is a stranger, and before it can shed its heavenly influence over its affections and principles, it must experience that change which can be wrought only by the grace of God. One of the most striking exhibitions of that change, is the benevolence, or good will, which is displayed in our temper and conduct. The great imperfection and frailty of our nature, may under the influence of sudden provocation, lead us to acts, which may indicate ill-will and a temper incompatible with true benevolence. Indeed for ought I see, to avoid this entirely is nearly impossible, such is the influence of sudden emotions and of the injuries which create them. Amidst those evils which have so large a share in all the miseries of human life, and which may seem for a moment to over-cloud the most amiable and benignant temper, benevolence, soon beams forth her kind forgiving and peaceful radiance. The genuine Christian soon laments his own indiscretions, is ever ready to make reparation for wrongs and injuries, and does forbear, and forgive, and conduct with a conciliatory spirit, even in the midst of protracted enmity and injury. His greatest desire is to promote peace and harmony, and happiness among his associates, and to be an instrument of the greatest good to his fellow travellers in the journey of life. But in that heart which is not uniformly lighted up by divine grace, the spirit of benevo-

lence is unstable as water and evanescent as vapour. It may burst out into temporary acts of kindness and love, but it soon subsides into that temper and conduct which, if not directly the opposite of true benevolence, is more congenial with our natural tendencies.

You my Brethren, who feed at this altar on the banquet of a Saviour's love; who have experienced the consolations of that benevolence which led the Son of God to bleed and die for the salvation of sinners; and who profess to be actuated by the principles and precepts of the Gospel, ought to exhibit in your conduct towards each other and towards mankind in general, that benignity of temper and that beneficence, that loving-kindness, long suffering and forgiveness which form the character of the truly benevolent man.

In that admirable summary of Christian doctrine and practice, the Church Catechism, benevolence, or which is the same thing, good-will towards all men, is enumerated as one of the leading qualifications for receiving the Holy Eucharist. It is what we as christians owe towards all men, and what, as brethren, is especially due towards each other; for we are made heirs of the same hope, sons of the same family, members of the same body, being not only washed in the same baptism, but fed at the same table. It is the design of this blessed Sacrament; not only to enable us to make a grateful memorial of the Saviour's love, and to shew forth our interest in the benefits of his death, but to remind us of that spiritual union which should be exhibited in our conduct towards each other; and to arrest the progress of those passions which are kindled by the malignity of human nature; and which would lead us were it not for the salutary pauses in the career of interest and folly which this solemn and holy service affords, to undermine and destroy the good

name, the usefulness and happiness of each other. It exhibits to us the most amazing instance of benevolence, and represents to us our interest in its benefits, and recommends to our imitation an example, which would overlook and forgive the frailties of our brethren, and diffuse peace and happiness throughout the world. It is designed to afford some resemblance of that union and love and fellowship, and of that pleasure and satisfaction, which we, as christian brethren, hope to see perfected and to enjoy, when we mingle with each other around the throne of God.

But do we, as partakers at the table of our Lord, manifest to the world that we are solicitous that the design of this sacrament should be accomplished in us and in our brethren? Are we jealous over ourselves lest our behaviour should cast a shade over the hopes of Zion, a reproach upon the altar of our God, and a source of grief, and perhaps of wrong and injury to our brethren? Do we cherish towards each other that benevolent disposition, which would heal our wounds, forgive our injuries, and unite us in the bonds of Christian affection; or do we cherish envy and hatred, and malevolence, and constantly inflict those injuries to which these passions prompt? And is this the temper of mind and the conduct with which we would go to the altar of the Saviour, to strengthen our hopes of the divine favour and acceptance, to seal our vows of faith and obedience, and to confirm our title to everlasting life, by receiving the emblems of Christ's body and blood? In this frame of mind, can we meet our brethren, around the altar of love and forgiveness? Will he whose omniscient eye surveys our hearts, receive, forgive and bless us? Without deep repentance, without an entire change in these particulars, how shall we dare to meet him at his table, whose last legacy to his followers was peace, whose whole life was

one continued scene of benevolence, and whose constant command and intreaty was that we should love one another, and that our whole behaviour should receive its character from the operation of that principle of benevolence which led him to bleed and die for our salvation!

Let each of us examine himself on this most important point of Christian practice. Let us earnestly repent of every departure from true benevolence either in our feelings or conduct, and let us resolve, amidst every difficulty, to preserve that equanimity of temper, that kind and benevolent disposition, tenderness and affection towards each other, of which we have such a bright example in the conduct of our dear Redeemer.

Brethren who feed on the banquet of a Saviour's love, should be knit together in love. And if they are not, can they participate with profit and edification, or without detracting, in the sight of the world from the dignity and sacredness of this solemn institution of religion.

Let us approach the table of our Lord, with solemnity and reverence. Let our hearts be deeply imbued with all its benevolent principles and affections. Let us seal then our vows and promises of faith and obedience, and let us ever strengthen in all the restraints of religion, all the motives of the Gospel, and all the principles of piety and virtue.

B. E.

To the Editors of the Churchman's Magazine.

GENTLEMEN,

Taking it for granted, that your miscellany is open to all the advocates of religious truth, and that you would not willingly inculcate any thing, that is not in harmony with the principles of the church to which we belong, I have been at some pains to examine a doctrine, taught

in your number for July, and with your indulgence I submit to your readers the result of my enquiries. I was led to this investigation by a declaration of your correspondent on Conversion in page 202. In the following words—"To be regenerate, literally signifies to be born again, which birth takes place when we are ingrafted into the Christian Church by the rite of baptism.—We are then born into a new state. This new birth or regeneration is but once, but a person may possibly be converted more than once.

That baptism is a regeneration or new birth, is so opposite to my humble views of religious truth, and so dangerous a doctrine to the souls of men, that no apology is necessary, on my part, for attempting its refutation.

In the prosecution of this subject, I shall examine 1. the Holy Scriptures; 2d the Articles; 3d the Liturgy; 4th the Homilies; and 5th the sentiments of the Reformers of our church.

From an investigation of these several authorities, we may not only be satisfied as christians, but as churchmen, that regeneration and baptism are not synonymous terms, but that regeneration is expressive of a change vastly different from that "which takes place when we are ingrafted into the christian church by the rite of baptism."

1. The Holy Scriptures contain all things necessary to salvation, and if they teach that baptism is effectual to the regeneration of the recipient, then our faith must yield a quiet submission to their dictates, even though our experience may not at first give its assent, for we frequently see the nominal christian, who has been baptized by a lawful minister, as completely abandoned to the works of satan, as the most stupid and the most unenlightened heathen. This might be considered as evidence of a want of regeneration, but I will not avail

myself of this argument, for my cause does not stand in need of it.

The term, *palinganisia*, which a distinguished scholar of our own church and country, considers as synonymous with "*anastasis*" is to be found in two places only, in the New Testament. The first is in Mathew xix. 28. "Ye that have followed me, in the regeneration when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones &c.

This phrase cannot be applied either to baptism or the new birth, or the commencement of the christian life, for it relates to a future event when Christ will display his power in giving exaltation to his disciples.

The other is in Titus iii. 5 "Not by works of righteousness that we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost."

This passage has been variously interpreted, and on this account it deserves a more minute investigation—It is generally agreed, that the *washing of regeneration*, signifies the commencement of the christian life, and the renewing of the Holy Ghost the continuance of that life. Regeneration is a new birth, and washing is a cleansing, and an appropriate figure to represent the new birth.

Scriptural use has sanctioned beyond controversy the propriety of *washing* as figurative of a spiritual cleansing, thus, "Wash me thoroughly from mine iniquity, and cleanse me from my sin. Ps. li. 2. Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow v. 7. Wash you, make you clean, put away the evil of your doings from before mine eyes, Isa. i, 16. Wash thine heart from wickedness that thou mayest be saved Jer. iv 14. Washed us from our sins in his own blood. Rev. i, 5.

The salvation of which the Apostle speaks is the washing or cleansing

of regeneration, a new and spiritual birth, a resurrection from a death of sin, to a life of holiness. The renewing is that renewing of the Holy Ghost, by which this new man in Christ Jesus is kept alive. That may be renewed which has had a beginning. It may have decayed or fallen, or it may be weak or feeble, and need continual supplies of spiritual nourishment, for its renovation, and its increasing strength.

This passage is easily understood, when we consider the *washing of regeneration* as a new and spiritual birth. There is life and energy in this view of the passage. If we are saved, we are saved by the cleansing of a regeneration, and the renewal of the Holy Ghost, "which he shed on us abundantly through Jesus Christ our Saviour, that being justified freely by his grace, we should be made heirs according to the hope of eternal life." Great things are implied in this *washing of regeneration*, nothing less than the beginning of a state of salvation, which does not, cannot take place in the heart of the unbeliever, still remaining in unbelief, which did not take place in the heart of Simon Magus, though he was baptised, by an authorised minister, in a manner as primitive and appropriate as any man can be at this day.

Suppose we interpret the washing of regeneration as baptism only, and say that we are saved by the washing of baptism and the renewing of the Holy Ghost. That cannot be renewed which never had a beginning, therefore the impenitent, who may have been baptized, can have nothing like a renewal, for he has had no beginning of a spiritual life.

The Apostle lays down these conditions as absolutely essential, when he declares that "we are saved by the washing of regeneration and the renewing of the Holy Ghost," as if he had said, there can be no salvation without them. This I can un-

derstand by contemplating the washing of regeneration as a spiritual change, a resurrection from sin to holiness, but it is too formal when applied exclusively to a rite, that was administered to Simon Magus, when he was in the gall of bitterness and in the bonds of iniquity.

If this interpretation be correct, the term regeneration in its scriptural sense, is never synonymous with baptism, and the latter can be used only as the *sign* of the former. If the *washing of regeneration* must have a literal interpretation to establish the doctrine of baptismal regeneration "this is my body, this is my blood" may as well have a literal interpretation to establish at once the doctrine of transubstantiation.

It is not necessary to adduce all the Scriptural evidence of a regeneration or new birth, as a spiritual change of the soul, for surely a new creation in Christ Jesus unto good works, or a new birth that is productive of good works, is a doctrine that reigns throughout the Bible. The regenerating spirit of God lays a foundation for acts of obedience to the law of God, and no act acceptable to him is performed by man, until this regeneration takes place in his heart, changing him from a love of sin to a love of holiness.

This is sometimes said to be a dispute about terms, mere logomachy. But until it shall be shewn that terms are not means of conveying ideas, and sometimes very erroneous, if not fatal ones too, I shall think it necessary to contend for the faith once delivered unto the saints, and for the words in which that faith has been revealed for the instruction and reformation of mankind.

2. Having taken a rapid view of the scriptural evidence of regeneration, I proceed in the next place to the consideration of the Articles of our Church so far as they relate to the doctrine in question.

The reader will understand, that

the Articles were composed by wise and good men, with the utmost care and attention, and that they were intended to be as plain, and as free from ambiguity as language could make them. They were not designed as sectarian, but to comprehend the leading articles of faith as they were embraced by the Church of England, and established by the law of the land. The men who composed them were not only learned in the holy scriptures, and in the original languages, but several of them were Martyrs for the faith which they taught. We may well look for precision and accuracy in such a composition as Articles of faith, written by such men as Cranmer and Ridley, Hooper and Latimer.

I think it may be satisfactorily proved that these Articles do not admit of an absurdity so great, as to call baptism a regeneration. Where should we look for this doctrine but in the article on baptism? It is however, unfortunate for the argument of your correspondent, that our definition of baptism, contains a virtual denial, a complete refutation of his doctrine, when it teaches us that *baptism is a sign of regeneration or new birth*. Every man of common sense knows, that a sign is different from the thing signified, and that the one is never used for the other, but in a figurative sense. Is it not plain to the understanding of every man, that when our Article defines baptism the *sign* of regeneration, it virtually denies that it is the regeneration of which it is the sign? What is the sign but the representation of a thing? By a fair interpretation of our article then, the doctrine of your correspondent is as completely annihilated as if it were only a vagary of his imagination.

The 25th Article gives us a definition of the Sacraments collectively, and teaches us that "in such only as worthily receive the same, they have a wholesome effect or operation."

This amounts to an explanation of a clause in the 27th, "whereby as by an instrument they that receive baptism *rightly* are grafted into the church." To receive baptism *rightly* is to receive it *worthily*, so that they who do not receive it *worthily*, cannot receive it *rightly*.

Baptism then is a sign of a regeneration, and a very appropriate sign of that spiritual cleansing that takes place in the soul, when it is born again or created anew in Christ Jesus unto good works. This appears to be the fair Interpretation of the Articles of our church, and I do not know by what means they can convey a different idea to the mind of any man who reads them with attention.

(To be concluded in our next.)

For the Churchman's Magazine.

THE EFFECTS OF LITERATURE ON MORALITY AND RELIGION.

Religious worship has prevailed among men of almost every age and nation. This may have proceeded from a consciousness of their own impotence and need of divine aid; or from some more immediate law of our nature; or it may have resulted from the natural evidence for the existence and agency of the overruling providence of a Supreme Being, and a consequent conviction that worship is his due. However this may be, the fact proves that man is formed for religious devotion, and that even in a state of nature we are disposed, from the instinctive feelings of the heart, or from the conclusions of unassisted reason, to call on some divine power to assist our weakness and imperfections. The unsophisticated language of the heart tells us that in God is our refuge, and that man must have struggled hard in suppressing the natural and better

feelings of the heart, who in the hour of sorrow and disappointment does not look upward from earth, and who never trembles at *his* power whose voice is the thunder, and whose breath the tempest. The religion which originates in this way, is wholly dependant upon literature for the elevation of its character. As it springs from the minds of the multitude, like their government, it becomes adapted to their taste, and degree of intelligence. A fierce and barbarous people possess a religion gloomy and mystical. The luxurious and effeminate, one which gives indulgence to their appetites. The Mythology of the ancients was of a mixed nature. Their hecatombs, to appease the anger of their gods, and many other of their rites and ceremonies, were calculated to impress the imaginations of the ignorant, with an alarming apprehension of the wrath of their deities; while others, as those in honour of Bacchus, were of a licentious nature. The doctrine of Mahomet corresponding to the dispositions of those for whom it was intended, in its prevailing character is sensual.—Such is the religion of men unaided by divine revelation. As in its origin, the excellence of its morality is proportioned to the degree of intelligence in those who embrace it, so afterwards, it changes in correspondence with the literature of communities and individuals. It was the light of literature and science which shone in the minds of Plato and Cicero, not only discovering to them the absurdities of heathen superstition, but showing to them a philosophy, which in elevation of doctrine, and purity of morals, we might almost think, was slightly tinged with divine wisdom. Though philosophy produces such happy effects upon unrevealed religion, it can do little towards supplying the place of a revelation from heaven. All the arguments for a future state, which the light of nature

affords to the most enlightened mind, amount to a bare probability in its favour; and many of the attributes of God, and the doctrine of a future retribution are thus left wholly to conjecture. It teaches us that there is a God, the great creator and governor, frees us from much superstition, vain terror, and false casuistry, but can tell us little of the way to happiness in a future state.

The influence of literature and science upon revealed religion, though not so commanding as in the kind we have just been considering, is important in many respects. Though Christianity is essentially independent of time and place, and remains unaltered amidst political convulsions and changing of systems, yet literature is its proper field, the soil of intelligence is that where it flourishes best, and brings forth fruit an hundred fold. Whether christianity must be preceded by civilization we shall not at present consider, but reason and experience conspire to show, that Christianity unaccompanied by literature, like the sun in a clouded sky, though its light may be clear, shines with less than its usual brilliancy. The savage of our western wilderness, as he feels its influence, may cease from his thirst of vengeance, and the aged mussulman forego his intended pilgrimage; but it is at the fire side of intelligence and refinement, that it breathes a sanctified spirit to the soul and stands the presiding genius of domestic felicity. Nor is a general diffusion of literature more necessary to the exhibiting of Christianity in its true beauty and dignity, than in securing it from error and the corruptions of fanaticism. The history of our holy religion sufficiently shows how nearly its purity is connected with general intelligence. The darkness which during so many centuries hung over literature and the sciences cast its shade also over Christianity, and the light which dissipated the former

caused religion also to shine in its pristine glory.

Nor is it less so with individuals than with communities. The effects of literature upon the religion of society, is in fact, merely the aggregate of its effects upon single members; and as a civilized community is best fitted for the general diffusion of Christianity, so is an enlightened mind best adapted to its individual reception. There is a dignity of mind, an elevation of sentiment, arising from intellectual pursuits, that in its influence on the character is inferior only to religion, and which, when united with the genuine effects of Christianity, forms the perfection of our nature. He whose intellect is well cultivated, has been familiar with the great and the beautiful in nature and art, has admired the union of beauty and utility in the summer landscape, and the waters of the ocean, has paused over the soft verdure of spring, and the pomp of the wintery tempest. The glories of the rising day, the silent calm of evening, the rustling of November's leaves, and the voice of the midnight thunder, have conspired to endow him with magnanimity. He has wandered back in thought to years beyond the flood, and in imagination like the creating spirit, has moved upon the face of the chaotic deep.—He has followed the course of time, when amidst the revolutions of ages, empires rose and fell, has seen the same spot of earth occupied successively by regal palaces and the abodes of dragons; and has moralized over the instability of earthly greatness, as he followed the march of Xerxes with his millions, or gazed on the fallen glories of ancient Rome. The regions of fiction are also equally familiar to him. He has conversed with the bards of other days; has wandered with them among the stars, and mingled in the councils of their gods; has sometimes ventured to penetrate the recesses of ocean's

caves, and has even mused among the gloomy inhabitants of Pluto's realm. With such objects he has been familiar, and, as he contemplated their greatness and variety, his soul has taken a corresponding elevation from the subjects of its acquaintance. He has learned the insignificance of what many esteem most valuable, by comparing it with the great and excellent. Nor has he merely indulged his imagination in the survey of what is pleasing. The principles of taste and all the operations of the mind have also been the subjects of his thoughts. He has turned his view inward and considered his own nature, what it is that delights in the material world, and in association, in thought, and in diction. The powers of his imagination, the faculty of perception, and the process of judgment and reasoning have occupied his attention, and while his curiosity was thus gratified, his powers of mind strengthened by exercise and his stock of knowledge increased, his soul has, by this self-acquaintance, been inspired with more purity and elevation. An acquaintance with the material world has also called forth his admiration for that Being, of whose workmanship and care he is himself a part. He sees the same law by which the most trifling objects fall to the ground, preventing stagnation in the murmuring rill, and majestic river, contributing to the arts by its agency in various kinds of machinery, binding inanimate objects on the surface of the earth to their respective stations and preserving order in the whole system of heavenly bodies. The influence of latent and specific heat, in its whole extent, from the principle of warmth and motion in the invisible insect, to the variety of forms and properties which it gives to earth air and ocean, and all that they produce and cherish, is equally a subject of his wonder and astonishment. Amidst objects of such greatness, beauty, and interest

he must be magnanimous. What soul that has thus walked abroad in the magnificence of nature, can entertain sentiments that are insignificant or vicious, or be interested in pursuits that are sordid or sensual? If a familiarity with the good and great in society moulds our dispositions to theirs, if the sight of an extensive landscape, gives elevation to the soul, surely he who is familiar with the beauty and grandeur of literature and science, and is not elevated in his thoughts, pure in his desires, and made more perfect in his nature, must be to the rest of mankind, what the regions of polar ice are to the more temperate parts of the world; which though they reflect the rays of the sun with dazzling brilliancy receive no warmth from his beams. We do indeed sometimes see persons of cultivated intellect whose luxuriant imagination and acuteness of mind, has contributed to the literature and science of their age, meanly enslaved to avarice or excessive pleasure; but this should be regarded as a striking instance of the deep depravity of our nature, and no more chargeable to literature, than the sins which in this world are committed by the most pious, should bring reproach upon Christianity.

"There is no other name under heaven given among men whereby we must be saved than that of Jesus Christ of Nazareth," and we must all alike seek his salvation. Neither shall the wise, more than the mighty deliver himself. But the intelligent mind is more congenial to the true spirit of Christianity than the ignorant, not only because his thoughts and feelings are more in unison with the precepts of the gospel, but because he is also better able to estimate its character, and to exhibit it without enthusiasm or indifference. He who has examined the dogmas of ancient philosophers, and seen their effect as exemplified in the

lives of their professors, and has compared them with the system of morality which was taught by the unlearned son of a carpenter of Judea, and which shone in the conduct of its Teacher, his first disciples and subsequent followers, will form some adequate idea of its excellence, and acknowledge the certainty of its divine origin. While he sees the boasted wise men of ancient Greece, at one time, maintaining that man ought never to be moved by passion, and again, that pleasure is the chief good, and this humble peasant of Judea telling us, "be ye angry and sin not," and giving us "a new commandment, that we love one another": Or as he compares the doctrine which maintains that it is mean to forgive an injury with the precept, Be not overcome of evil, but overcome evil with good; he realizes our need of divine revelation, as well to give us correct views of our duty towards each other, as to teach us what we owe to our maker, and rejoices in a certainty of the excellence of the doctrine, "once delivered to the saints." Neither is the learned equally exposed to bigotry or fanaticism with the illiterate. He who has followed the process of reasoning in those philosophers, who have discovered the relative motions of the heavenly bodies, investigated the faculties and powers of the various departments of the human mind, or analyzed and disclosed the properties of the various forms of matter by which we are surrounded, is in little danger of mistaking the absurdities of vulgar belief, for real orthodoxy, however it may be strengthened by its association with parental wisdom, or by the force of early education. He would not easily believe the mental agitations, which, arise from the influence of bodily excitement or depression, or the delusions of a disordered imagination, to be the sensible operations of the Holy Spirit. Nor would he from an enthusiastic

devotion to any favorite doctrine, act in opposition to the general spirit of our religion.

As literature is thus favorable to religion, in elevating the character, and as it were preparing the ground of the heart for the reception of the seeds of piety, in enabling its possessor better to estimate the excellence of our holy religion, and in freeing us from bigotry and fanaticism, a powerful argument arises for a learned ministry. Besides the necessity of literature to a correct knowledge of the scriptures, and the maintenance of that rank in society, which will secure their due influence, that a clergyman should possess great elevation of sentiment, a just sense of the excellencies of our religion, and an ability to judge correctly of the doctrines of scripture and of the character of the human heart, is of the first importance. The two latter qualifications, prevent his being a blind guide, and the former gives him a commanding influence over the minds of men, which could not be otherwise obtained. There is a charm in a dignified elevation of soul, to which inferior minds unconsciously submit, and which when united with true piety and active zeal in the Christian minister places him as much above the mass of men in purity and loftiness of character, as his profession is more divine than the common pursuits of life. In his presence, vice stands abashed, while the gospel through him speaks with its full force to the hearts and consciences of men.

In saying thus much in favour of the influence of literature on morality and religion, it is not meant that learning, in its effects, approximates the genuine influence of Christianity, or that the ignorant less than the learned are partakers of the benefits of our religion. The former sentiment would go towards doing away the necessity of divine revelation, and the latter, would be an impious

insinuation against the character of him, "who giveth to all men liberally," and with whom "there is no respect of persons." Could human knowledge reach to the whole extent of divine revelation, which as I have before shown is far from being the case, still it would be attended with this fundamental defect, that as the wisdom and purity of its morality must correspond to the intelligence and tastes of society, it presupposes civilization and morality, and can therefore be of little use in meliorating the condition of man. Yet it is an important auxiliary of the gospel. And it is in analogy with the variety which appears in all his other works, that in our capacity for true and dignified piety, though we may all obtain perfect happiness in the world to come, our Creator has given to one five talents, to another two, and to another one, to every man according to his several ability. P.

CHURCH LANDS IN VERMONT.

Remarks of the Committee.

The resolution of the Convention, in which the Agents of the Society's Lands were called upon to furnish such statements, with regard to their proceedings, and the history and present state of those lands, as they should deem proper to appear upon the journals of the Convention, did also constitute a committee, "to make such remarks on the same as may be useful to the members of the Church in this State." In conformity with that resolution, your committee respectfully submits the following remarks:

In addition to the facts contained in the body of this report in relation to the first grant, and succeeding history of these lands as drawn from papers in possession of the Agents, there exists a variety of others, which

will sufficiently explain why such grants, and to so large an extent were made. Gov. Wentworth, under whose administration they took place, was himself an Episcopalian. But at that period the number who thought like him was very small. They were emphatically a minor sect.—Congregationalists made up a vast majority of the Colonists. Indeed that denomination was by the Colonial Government considered and treated as the established religion. In pursuing the reigning policy of the age to promote the settlement of the new plantations, the government foresaw that they would be chiefly settled by the prevailing denomination. Whatever encouragement, therefore, was necessary in those early periods for the introduction and support of religion, was less necessary for the reigning sect, than for minor ones. Their numbers constituted an obvious and sufficient resource. But it was presumed that Episcopalians would not be easily induced to remove far back into the remote settlements without some reasonable hope and strong encouragement that they would be able to maintain the ministry and services to which they were so strongly attached. What expectations were wanting from their numbers, needed to be supplied in some other way. Accordingly, whilst only one right of land was given to the first settled minister, who, it was foreseen would commonly be a Congregationalist, two rights were granted to Episcopalians, one, for a Glebe, and the other for the benefit of the Society for propagating the Gospel in Foreign Parts.

The first right, in most cases, fell into the possession of the ruling denomination; and as it became, in fee, the property of the first settled minister, appears to have answered the very purpose which the grantors expected and designed.

And under the expectation that

the other rights would finally enable them to support their own ministers and services, several Episcopalians were induced to remove to the new Townships. But owing to a variety of causes, their hopes have been deferred, baffled, and nearly destroyed. And the posterity of those persons who were induced to move into a region so remote from the field of Episcopal Ministrations are reduced to depend for the supply of them, upon their own exertions, and the small remnant of property which has at length been recovered. And it is presumed that no objections will be urged against their receiving possession of this property, since every other public right has been secured to its designated use and employment.

But if any such objections should be raised, it is difficult to see what they can effect. From the report of the Agents it will be seen, that every arrangement was made to have the decision which has been given, a final one. The cause was carried to the highest tribunal, was advocated by the most able council, and decided, after a full investigation, by a court, the very constitution of which, places its Judges far above all personal or State influence. And in this case it is in vain to look for any sectarian prejudices, for not only the same Court, but the same Judges decided the Glebe case against the Church, by which she is forever deprived of the use of those lands, which has now given judgment in favour of the Society for Propagating the Gospel.

It is presumed that no persons would be disposed to urge objections against the recovery of the Propagation Lots, if they could be made to believe that the benefits which will be derived from them in future, will be far greater than any which have been hitherto realized.

It is confidently expected that this position will appear clearly and

abundantly supported by a comparison of the nature and extent of the former and future good effects resulting from the application of the avails of these lands.

No attempt will be made to undervalue or depreciate the benefits of education. Here the language of the most extravagant eulogy is scarcely the language of truth. The invaluable effects of a good education, and of the widest possible diffusion of it, are far beyond all human calculation. They are not to be made matter of cool mathematical calculation. They cannot be taken hold of and counted and weighed. At the same time they are known by effects too mighty to be overlooked, and are felt with an energy and a blessedness which cannot be mistaken.—Parents cannot see how education blesses their offspring, but they can feel that under its influence they are growing up to make glad their hearts. Children cannot feel the hand which is moulding their characters and their hearts, but they find themselves growing up bold in thought, proud in feeling, aspiring in hope, and vigorous in enterprise. The secret influence of general and good education is noiseless and unnoticed in its progress, but its results are too mighty and too glorious to pass unregarded. The community is blessed by it, through all its limits. And our homes are made the pure, contented and happy abodes which we find them, in a great measure by means of the education which has exalted their inmates.

But are these blessings to be compared with those which flow from the diffusion of Christian knowledge and piety? Separate the ingredients of a nation's knowledge from the ingredients of a nation's morality, and what is their real estimation? They will prove the materials of ruin and desolation. Clear heads are dangerous pioneers to bad hearts. Religion alone can sanctify knowledge, and

make her the handmaid of happiness. Politicians are mistaken when they refer our civil and social advantages chiefly to the diffusion of knowledge. It is much more fairly ascribed to the influence of religion. It is this which has prevented the curses which are inseparable from a state of intellectual culture, if moral culture does not keep pace with it. Intelligence elevates the character, but religion preserves it when thus elevated, pure, and refined, and pre-eminently happy.

Other securities were provided for the diffusion of the less valuable of these blessings. The lands in question were consecrated to the higher and better purpose. For many years they have been diverted from their designated and proper channel, and it is highly satisfactory to the friends of the Church, that although they have not suffered "to make glad the city of our God," they have been watering a fair garden, and maturing valuable fruits. And on the other hand they cannot be brought to believe that good men will ever resist the application of these lands to the high uses of Christianity upon the pretence that it will be robbing the State of a great benefit. Surely the good sense and the happy experience of the people of Vermont will not suffer their schools to languish because lands to which they had no legal right are withdrawn from them? They cannot be so ungrateful and unreasonable as to charge upon Episcopalians the fault of any injury which Schools may suffer from giving up an income to which their claim was unrighteous and illegal?

We are bound, therefore, to believe that new efforts* will be made

* It may not be improper to remark, that the annual amount secured to Schools by law, is not in the smallest degree affected by their being deprived of the use of these lands. The only effect of this loss to the Schools, will be, that the taxation in certain towns will be slightly increased.

in behalf of schools, and in addition to the blessings which the State will derive from their increased prosperity, it will find its moral and religious character very much elevated and improved by the labours of those Clergymen, whom these funds will support. The sum of good will thus be greatly increased; and the community will receive unexpected benefits from a decision which some affect to believe will be a great disadvantage to it.

The grantors of the public rights appear to have been impressed with a very correct sense of the general advantages of both these methods of diffusing knowledge, and to have given no very equivocal expression of their estimate of the value of the one method above the other, when they assigned one right to schools, and three to the support of religion. In the course of events two of these have been secured for the benefit of schools, and one for the use of a minister. Now if it were a question with the community at large how the remaining right should be disposed of, we cannot conceive that it would completely reverse the decision of those excellent men, by giving three rights to the less valuable object, and one only to religion; more especially as the doing of this would divest one denomination of Christians of two portions of land intended for them. It would surely seem to your Committee that all may well rest contented in the present equal division of these rights, between these invaluable objects.

These hopes may be rendered less sanguine, by the objection that the prejudices and partialities of the people are such that they will not attend the ministrations of the Episcopal Clergy. Still there are some few individuals scattered in almost every town, who decidedly prefer that mode of discipline and worship. And in a region which boasts of perfect toleration, it ought certainly to

give general satisfaction and pleasure, that any part of our population will at length have it in their power to worship God according to the dictates of their own consciences. But your Committee are unwilling to believe that the alledged prejudices are so strong. They would deem it highly uncharitable, and would be exceedingly sorry to believe, that a church whose doctrines are so scriptural and pure, whose government is so excellent and ancient, whose services are so devotional and sublime, can be the object of such extreme dislike that people will not attend upon its ministry! They are persuaded, that the more the services of the Church are known, the better her doctrines are understood, and the oftener its ministry is attended, the less will prejudice have to say against it. They cannot help thinking and maintaining that the Episcopal Church in this Country and in England, possesses, on the ground of the learning and piety of their Clergy, and the abundance of their zeal and good works, in the Bible and Missionary cause, a claim upon the good feelings of Christian people, which will forbid them to avoid or oppose the Clergymen who may minister in Vermont.

But it may still be insisted that such are the existing partialities and prejudices in the State, that the Episcopal Clergy will not find congregations. If we are compelled to believe it, who are in fault? If the people will not allow themselves to be relieved from a part of the expense of supporting Clergymen—if they refuse to hear those who are sent among them by means of the avails of the church lands, are Episcopalians to blame?—Is the opprobrium to be cast upon them of depriving the state of great and extensive benefits? Most assuredly if the people of the State do not derive the greatest benefit from the expected application of the property which

has hitherto gone to the support of Schools, it will be owing to a cause which Episcopalians, more than any other persons will have reason to deplore.

It is very natural to presume, that amongst the variety of remarks which the recovery of the "Propagation Lots" will call forth, the motives and designs of Episcopalians will be subjected to animadversion and censure. It becomes their duty, therefore, if they are able, to vindicate their motives and intentions. And nothing can be easier than to set them above the reach of reasonable suspicion or reproach.

It surely can scarcely be objected against a man that he has been endeavouring to secure what he really believed was his honest right! Episcopalians have all along been persuaded that their claim to the use of these lands was unquestionable.—The most eminent jurists advised them to prosecute those claims, confidently predicting ultimate success. And the Society in England gladly relinquished to them their title, and delegated to them their powers. Is it surprising then, or blame-worthy, that they have made an attempt at securing such a valuable extent of property? Would they have been doing their duty either to themselves or their posterity, if they had suffered these rights to have fallen into neglect and forgetfulness? And especially when the condition and relative circumstances of Episcopalians are regarded—when it is recollected that they are a scattered and opposed people—that they can seldom collect numbers sufficient to support a minister—that they are warmly attached to very peculiar rites and observances, which none but their own Clergy can administer,—can it excite surprise, or incur blame, that they have exerted themselves to secure a provision for their Ministers, which will in some degree obviate the difficulties resulting from their

small numbers, and scattered situation? In such a case, is there a man living, or a society existing, that would not have been as active and energetic as the Episcopalians are stated to have been?

Again, certain views have been presented of the benefits which not only Episcopalians, but the community at large, it is hoped, will derive from the recovery of these lands. Now Episcopalians are fully persuaded of the correctness of these views. And there can be no doubt but their conception of the extent of these benefits are quite as glowing as they should be. It may safely be granted that they are highly exaggerated and extravagant—that imagination has outstripped the pace of sober calculation—and that the good which will actually be secured will not be, by any means commensurate with their sanguine expectations.

But however false and visionary these views may prove to be, they certainly form a perfect exculpation for Episcopalians. Benevolence, consistency, and religion alike call upon them to exert themselves very actively in securing benefits which they believe to be exceedingly great. But their views cannot certainly be considered altogether visionary. And far from being blamed for labouring to send abroad the services and the ministrations of a Church, which they honour and love, and regard as a peculiar safeguard to the most precious doctrines of the Protestant faith, they should be highly commended for it.

But this point is capable of being placed in a light still more convincing. From the report of the Agents, it will be particularly observed, that the first movement towards securing the Society Lands in the United States to the Protestant Episcopal Church, did not originate with the members or friends of the Church, but with the officers of the Society. The Secretary was ordered to con-

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respond with Episcopalians in this country, and to offer them for the support of their clergy, the possession and use of all the property which was vested in that Society before the revolution. It appears that they were ignorant of the extent of property which had been vested in them, but felt confident that they should still hold it, whatever might prove its amount, under the treaty of 1783. This important fact will serve several valuable purposes. It will shew that the right of the Society to the lands which have recently been recovered, appeared very obvious to its officers long before it had excited any controversy. And it will exculpate the Church from any blame which might be supposed to attach to her, for prosecuting the claim which was so freely and generously resigned to her. What else could her friends have done? If they had refused the generous offer, it would most probably have been of no benefit to the State; for the Society would have prosecuted its claims in some other way, and the lands lost to the Church would not have been gained by the community. But they were not so unwise and ungrateful as to disregard the noble propositions of the Society. They thankfully received the gift, and set themselves diligently at work to derive the utmost benefit from it. And to expect that they would have done otherwise, or to impugn their motives for doing so, is very unwarrantable, and surprising.

Your Committee cannot fail to regard the principles adopted by the Agents in relation to leasing the lands, and which they have announced in their report, as highly accommodating and liberal, calculated to leave a very favourable impression upon the minds of the people, and to quiet any needless fears by which the Tenants or Selectmen may have been excited. And they gladly embrace this opportunity of expressing

their unanimous and very cordial approbation of the zeal and fidelity of the Agents in the whole management of this important business,— And if their motives or proceedings are called in question, or aspersed by others, it is hoped it will perfectly satisfy them to be assured that Episcopalians not only confide most perfectly in their integrity, but feel greatly indebted to their judicious, active, and disinterested exertions.

And your Committee, cannot close their remarks without adding a few words of caution. It is very much to be feared that the hopes which are raised by the recovery of these lands will be far too high; and that much more will be expected from the Agents than they can possibly perform. Their avails will not prove, by any means, as great as has been supposed and represented.— The Parishes must not expect to be relieved altogether from any taxation for the support of the Ministry. And they should be cautious not to reduce it too far; for more injury is done by raising taxes ever so little, than good, by sinking them too low, or remitting them altogether. It will be expected therefore, that the Parishes will continue to contribute to the support of their Ministers about in the proportion of their neighbours. And every assistance which can hereafter be afforded, the Agents will readily grant.

It is feared that expectations have been raised that the Agents will apply monies to the erection of Churches. But a moment's reflection will be sufficient to convince the friends of the Church that no appropriations can be more exhausting and ruinous. If new Churches are built, parishes who have recently erected them, may fairly expect remuneration. If they are built in one Town where there are lands, the inhabitants of other towns, whether Episcopalians or not, will raise a clamour for the same privilege. And thus a fund of

ten times the extent of that entrusted to these Agents, would soon be exhausted.

Each Town which settles a Minister will have an unalienable right, after deducting expenses, to the rents of the lands in that Town for his use. If the inhabitants of such Towns will erect a building for themselves, and settle a minister, they will doubtless receive assistance in proportion with the older parishes, and whilst they are building, perhaps, larger proportion.

Whilst, then, the members of our Communion are admonished not to suffer themselves to be deceived by any extravagant and unfounded expectations, they are called upon to exert themselves, with new and increasing ardour in promoting the prosperity of the Church of their Fathers. Can we receive into our hand so rich a token of the zeal and disinterested piety of the grantors of these lands, and not feel excited to imitate them in their work of faith, and labour of love? Shall we receive at the hands of a merciful God so great and such timely assistance, and not feel constrained to show our gratitude, by new and unwonted exertions in the cause of his Church?

Every noble sentiment, every grateful emotion forbids that we should do otherwise! And your Committee, therefore would unite with you in earnest and continual prayers to Almighty God, that he may bless and prosper us, that he may enable us, to improve the means put in our hands for the advancement of his church, and that he may dispose the hearts of all men to assist and rejoice in her prosperity, till our Zion shall become the joy and the praise of the whole earth.

B. B. SMITH,
D. WOOSTER,
G. CLEAVELAND.

History of the Church in Newtown.

(Continued.)

ANTINOMIANISM.

In order to shew the awful effects (so apparent at this day) arising from the opposition made to the foregoing sermon, it is necessary that the reader should be made thoroughly acquainted with the tenets held and taught by the ANTINOMIANS; which were introduced, as we have noticed, to crush the doctrines of free grace, so ably defended by *Mr. Beach* and *Dr. Johnson*. This will enable him to trace many of the prevailing errors of the age to their source.

Antinomians, derive their name from two Greek words literally translated, *against law*. They had their origin from JOHN AGRICOLA, an eminent divine in the Lutheran church, while eagerly employed with Luther in refuting the popish doctors, who mixed the law and gospel together, respecting eternal happiness, as the fruit of legal obedience. In this controversy, Agricola, ran into the opposite extreme, and taught that the law was no way necessary under the gospel; that good works do not promote our salvation, nor ill ones hinder it; that repentance is not to be taught from the decalogue, but only from the gospel.*

* The principal doctrines of this sect are comprehended in the following articles:—

1. That the law ought not to be proposed to mankind as a rule of life, nor used in the church as a means of instruction; and that the gospel alone was to be inculcated and explained, both in the churches, and in the schools of learning.

2. That justification of sinners is an immanent and eternal act of God, not only preceding all acts of sin, but the existence of the sinner himself.

Newtown.

This sect sprung up in England during the protectorate of Cromwell, and extended their system of libertinism, till it threatened the abolition of all religious institutions. They asserted, what was but too well adapted to that age of religious fanaticism, hypocrisy, and infidelity, that if the elect should commit any kind of sin, it would do them no hurt, nor in the least affect their eternal state; for it is one of the distinguishing characteristics of the elect, that they cannot do any thing displeasing to God—that “God could see no evil in his elect.”

Whoever wishes to see the awful effects of these anti-christian doctrines in the wide spread corruption, attended with every evil work in those days of super-reformation, are referred to Mosheim, Hume and Collier. Suffice it to say, that more than twenty different sects, sprung up from this poisonous root, all in oppo-

3. That justification by faith, is no more than a manifestation to us of what was done before we had a being.

4. That men ought not to doubt their faith, nor question whether they believe in Christ.

5. That God sees no sin in believers; and they are not bound to confess sin, mourn for it, or pray that it may be forgiven.

6. That God is not angry with the elect, nor doth he punish them for their sins.

7. That by God's laying our iniquities upon Christ, he became as completely sinful as we, and we as completely righteous as Christ.

8. That believers need not fear either their own sins, or the sins of others, since neither can do them injury.

9. That the new covenant is not made properly with us, but with Christ for us; and that this covenant is all of it a promise, having no conditions for us to perform; for faith, repentance, and obedience, are not conditions on our part, but Christ's; and he repented, believed and obeyed for us.

10. That sanctification is not a proper evidence of justification. See Mosheim, Vol. 4, p. 33. Saltmarsh on Free Grace; also Sanderum in S. Glass.

sition to each other, except in one thing; that was, hatred against the Church. Neither Scotch Covenanters, nor Westminster Confessions of faith, could silence the clamorous multitude:—While the Antinomian claimed universal liberty and toleration, the Calvinists claimed the exclusive privilege of governing both church and state. To maintain their usurped power, required more cunning and intrigue than even Geneva logic could exercise. George Fox, took the other extreme, establishing a new sect, called Quakers, from the circumstance of their trembling and quaking, when under what they claimed to be the direct and sensible operations and inspirations of the Holy Ghost.* They renounced the whole system of Calvinism, with all the external institutions of the Gospel. The Ana-Baptists of Germany, availed themselves of the divided state of the English nation, and introduced their wild and visionary schemes, to the increase of fanaticism and disloyalty; which finally taught all who retained their common sense and attachment to order the necessity of bringing about the restoration; as the only means of saving the nation from total destruction.

About the same period, the Antinomian doctrine was introduced into this country. It first made its appearance in Boston; and was immediately embraced by the Ana-Baptists, and all who claimed what the pilgrims of Plymouth-Rock memory

* In their assemblies persons of both sexes, particularly young girls, pretended to deliver prophecies with strange screamings and distortions.—“One of these people,” says William Jones, (horrible to relate) “was seen to take another by the arm, and looking him broad in the face, said, Do you not acknowledge me to be the eternal and unchangeable God; to which the other, falling down and trembling, answered, I do acknowledge thee,” &c.

had made a justifying plea of dissent from the Church of England; viz: *liberty of conscience*. This introduced an intolerance and persecution, that outraged humanity, and fixed a stain upon our forefathers, that time itself can never obliterate.* They

* Those who wish to see human nature in all its shapes, may read Dr. Belknap's History of New-Hampshire, particularly the first Vol. Chap. III. As we have seen that the Church in New-England, is owing her prosperity, under God, to the test-laws of Connecticut, and the fanaticism of Whitfield, the following sketch, will demonstrate that Socinianism and Universalism, owe their origin to the test-laws, and intolerance of the first settlers of New-England:—

Soon after Williams was banished, he published a work entitled, "The Bloody Tenet." A Mr. Cotton answered him in 1647, in a treatise, with this strange title: "The bloody tenet washed, and made white in the blood of the lamb." In this work, he labored to prove, the lawfulness of the magistrate's using the civil sword to extirpate heretics, from the commands given to the Jews to put to death blasphemers and idolaters. To the objection, that persecution serves to make men hypocrites, he says, "better tolerate hypocrites and tares, than briars and thorns. In such cases, the civil sword doth not so much intend the conversion of seducers, as the preventing the seduction of honest minds by their means." He allows, indeed, that the magistrate ought not to draw the sword against seducers, till he have used all *good means* for their connection; But if, after their continuance in obstinate rebellion against the light, he shall still walk towards them in soft and gentle commiseration, his softness and gentleness is excessive large [indulgence] to foxes and wolves; but his bowels are miserably straightened and hardened against the poor sheep and lambs of Christ. Nor is it frustrating the end of Christ's coming, which was to save souls, but a direct advancing it, to destroy if need be, the bodies of those wolves, who seek to destroy the souls of those for whom Christ died." After staining several pages with denunciations against *toleration*—he says, "it was toleration which made the world anti-christian;" and concludes his book with this singular ejaculation, "the

banished a Mr. Williams,, with several others, who, it must be acknowledged, were Antinomians, but this was not their damning sin. They denied, that the magistrate had any thing to do, in the aid, the support, or defence of the gospel: it was in-

Lord keep us from being bewitched with the w—e's cup, lest while we seem to reject her with open face of profession, we bring her in by a back door of toleration; and so come to drink deep of the Lord's wrath, and be filled with her plagues."

One would hardly suppose that this man and his contemporaries, were the very persons, who are now held up as exiles for the liberty of conscience; and that they fled to this *howling wilderness*, from persecution. The fact is, and it cannot be much longer smothered, that the Puritans were never persecuted in England for liberty of conscience.—They were punished for rebellion against church and state. True, they fled to this country; but more to escape civil prosecutions, than ecclesiastical censures. But one thing they did not flee from—a restless and ungoverned ambition for power: This disposition they brought with them; and as they had constantly opposed even *acts* of toleration in their own behalf,* they re-

* See a review of the Hon. Daniel Webster's discourse in commemoration of the first settlement of New-England pronounced by him at Plymouth, Dec. 22d, 1820, in the Gospel Advocate, Vol. 2, No. 2, p. 57; one of the best periodical works published in this country. I earnestly request the Editors of the Churchman's Magazine, to republish this able review: its contents should be had in everlasting remembrance.—Also, should be equally treasured up the following Act of Parliament, published in 1645, for putting in execution the *dissemination of heresy*. "If any person or persons whatsoever, shall, at any time hereafter, use, or cause the aforesaid Book of Common Prayer, to be used in any Church, or Chapel, or public place of worship, or in any private place or family, within the kingdom of England—every person so offending herein, shall for the first offence, pay the sum of five pounds;—for the second, ten pounds; and for the third shall suffer one whole year imprisonment, without bail or mainprize."

dependent of civil power. They settled in Rhode Island, and established the first Baptist Society in America. In doing this, they appear to have been liberal in the extreme. Mr. Williams, although a preacher for a number of years among the Puritans, now embracing the Ana-Baptists notions, conceited

refused to grant it to others. The following extracts fully show, what narrow and bigoted views they had at that age of religious liberty:—A Mr. Higgins, in an election sermon, preached in 1663, speaks thus, “The gospel of Christ hath a right paramount to all rights in the world; it hath a divine and supreme right to be received in every nation, and the knee of magistracy is to bow at the name of Jesus. This right carries liberty along with it, for all such as profess the gospel, to walk according to the faith and order of the gospel. That which is contrary to the gospel hath no right, and therefore should have no liberty.” Here the question arises, Who is to be the judge of what is agreeable, or contrary to the gospel? If the magistrate, then there is only ability to believe and to practice what the magistrate *thinks right*. A similar sentiment occurs in a sermon of President Oakes, on the same occasion 1673: “The outcry of some is for liberty of conscience. This is the great Diana of the libertines of this age.—But remember, that as long as you have liberty to walk in the faith and order of the gospel, and may lead quiet and peaceable lives in all godliness and honesty, you have as much liberty as St. Paul desired under any government.” Here the question recurs, would St. Paul have submitted to walk according to the opinion which the magistrate might entertain of the faith and order of the gospel? But this was all the liberty allowed by the spirit of the times. Liberty of conscience and toleration were offensive terms, and they who used them, were supposed to be enemies of religion and government. “I look upon toleration (says the same author) as the first born of all abominations; if it should be born and brought forth among us, you may call it *Gad*, and give the same reason that Leah did for the name of her son. *Behold a troop of gad*; a troop of all manner of abominations. In another of these election sermons (which may be generally ac-

he had never been baptized; and, as he wanted a colleague in founding a new religion, he found a Mr. Holiman, who had been plunged, and of course baptized. He agreed, that if Holiman, would baptize him, he would then ordain Holiman! In this manner, was founded the Baptist religion in this country; and to this

counted as the echo of the public voice, or the political pulse by which the popular opinion may be felt) it is shrewdly intimated that toleration had its origin from the devil; and the speech of the demoniac who cried out, “what have we to do with thee, thou Jesus of Nazareth?” is styled Satan’s plea for toleration.

But the strangest language that ever was used on this, or perhaps any other subject, is to be found in a book printed in 1645, by the humorous Ward of Ipswich, entitled “The Simple Cobler of Agawam.” “My heart (says he) hath naturally detested four things: the standing of the Apocrypha in the Bible: foreigners dwelling in my country, to crowd out native subjects into the corners of the east: alchymized coins: toleration of divers religions, or of one religion in segreget shapes, [i. e. in separate forms.] He that willingly assents to the lash, if he examines his heart by day light, his conscience will tell him, he is either an atheist, or an hypocrite, or at least a captive to some lust. Poly-piety [made up of different denominations] is the greatest impiety in the world. To authorize an untruth by toleration of the state, is to build a sconce against the walls of heaven to batter God out of his chair. Persecution of true religion, and toleration of false, are the *Jannes and Jambres* to the kingdom of Christ, whereas the last is for the worst. He that is willing to tolerate any unsound opinion, that his own may be tolerated, though never so sound, will for a meed, hang God’s Bible at the devil’s girdle. It is said, that men ought to have liberty of conscience, and that it is persecution to deprive them of it: I rather stand amazed, than reply to this; it is an astonishment that the brains of men should be parboiled in such impious ignorance.” It is rather an astonishment that men should have been tolerated to publish such infamous billingsgate language in the primitive age.

source may be traced many strange and discordant doctrines. Man is prone to run from one extreme to another. The improvement the Antinomians made on the Calvinistic doctrines, unfettered the mind, and gave full latitude to the inquisitive, to roam at large through the regions of fancy, and form such schemes of religion, as should suit their own taste. Hence all creeds and formularies, must be swept away at once, as *vain traditions of men*: the Bible, without note or comment, must be expounded by every one, and pressed in to support every cause. Hence John Wesley, in England, in opposition to Dr. Crisp and other Antinomians formed the sect called the Methodists; and Williams and others, in opposition to the intolerance of the Pilgrims, established the sect of Ana-Baptists. But the climax of error, was left for the present age. No sooner did the Episcopal church make its appearance in this country, than it stuck its roots deep, and its branches spread, offering a shelter to those weary with contradictions and errors, to take refuge from the storms of heresy and schism. Thousands flocked to her windows.—The *tocsin* was sounded, the alarm given, and an association was formed of presbyterians and baptists, to cry down the church. They borrowed their arms from the Antinomians, and united in discrediting good works and obedience to the law, as necessary to salvation. The consequence of this was, that in less than two centuries, the defendants of our *pious fathers* denied the divinity of the Saviour and the doctrine of eternal retribution. This stepping stone to open infidelity, on which so many at present are building, is laid in the sand, and the crazy edifices reared thereon ere long will fall, and great will be their fall.

From the foregoing remarks, and the following notes, (of which the

reader will think he has enough) it is easy to see how deeply the principle of intolerance was rooted in the minds of our forefathers; and to discover the true cause of the alarming change in their descendants, and the threatening aspect it has upon our holy religion. Had their intollerant principles only stood in their books, as a subject of speculation, they might have been somewhat extenuated, considering the prejudice of the times: but they were drawn out into fatal practice, and caused severe persecutions, which cannot be justified, consistently with christianity or true policy. Whatever may be pleaded in favor of their proceedings against the Antinomians, whose principles had such an effect on the minds of the people, as to materially affect the foundation of government, in the infancy of the country; yet the Ana-Baptists and Quakers were so inconsiderable for numbers that they could have had no just ground of alarm, had they taken the advice of the prophet: *Ephraim is joined to idols; let him alone*. But, no; the murdering of one king; proscribing the bishops and clergy; seizing upon their *livings*, and bringing a whole nation to the brink of ruin, could not satiate their thirst for universal domination: And being deprived of it in Old England, they were determined to have it in New. Hence all their sly and artful intrigues; their open and avowed hostility to all who differed from them; their first banishing the Quakers, and finding that insufficient, their sanguinary laws, that inflicted the most savage cruelties, such as whipping, imprisonment, cutting off ears, boring the tongue with hot iron, and banishment on pain of death. In consequence of these laws being sanctioned, four persons were put to death at Boston, protesting on the scaffold, that their return from banishment, was by divine direction, to warn the magistrates of their errors.

and intreat them to repeal their cruel laws; denouncing the judgments of God upon them, and foretelling that if they "*should be put to death, others would rise up in their room, to fill their hands with work.*"

Now, mark well, all this only increased opposition; gave energy to the Antinomian doctrines, and established three different denominations, viz. Socinianism, Universalism, and Methodism; and paralyzed the energies of enquiry after primitive faith and apostolic institutions: and after establishing error in principle, and viciousness in life, the presbyterians have changed their whole system, in practice: *Universal toleration* is the cry: Let us all unite: "it will never be enquired at the day of judgment, to what sect we belong."—

Hence, the origin of union-societies, and a profession of liberal sentiments. But never was the christian world since the christian era, so much divided, and the prospect of amalgamation of sects, at so great a distance; each sect compassing sea and land for proselytes; and new sects constantly arising. Yet, thank God, the prospect brightens; the visible church is extending her influence, and the better part of society are more inclined to *look back to the rock from whence they where hewn, and to the pit from whence they were digged.* Many are entering in by the door, and *contending earnestly for the faith once delivered to the saints.* And the watchmen on the walls of our Zion are daily proclaiming to a divided and enquiring world—*Thus saith the Lord, stand in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.*—Thus was the church first established; and nothing but this, will restore her to her primitive simplicity, and make her the joy of the whole earth.

[The information will be acceptable to all of our readers, that the march of religion in their country is vigorous, and rapid; and few will not be gratified with a summary of the progress which our church has been making throughout the Union: we therefore with pleasure lay before them a report of her prospects, and her success, as it was given to the last general convention held in the city of Philadelphia, during the month of May, 1823.]

REPORT.

The House of Clerical and Lay Deputies, in compliance with the 45th Canon of 1808, have taken a general view of the State of the Church, and send the same, as required by the said Canon, to the House of Bishops.

VERMONT.

There has been a gradual and steady advancement of the Church in this state, since the last meeting of the triennial Convention. By a late decision of the supreme court of the United States, a large amount of landed property is expected to come into the possession of the church, which will afford a permanent revenue for the support of the clergy, for which the gratitude of Episcopalians is due to that venerable society, which was the first in those exertions for the promotion of Christianity, that so peculiarly distinguish the present period, which has done, and is still doing so much for extending the influence of pure and undefiled religion, on this and on the other continent—the Society in England for Propagating the Gospel in Foreign Parts. Since the last report of the general state of the church, a church has been consecrated at Manchester; the church at Windsor has been finished and consecrated, a work that does great credit to the zeal and liberality of the Episcopal-

ians of that town, especially to the munificence of one individual; the contribution of the Hon. Jonathan H. Hubbard, in the land on which it is built, and in money to build it, amounting to more than two thousand dollars; a church is now ready for consecration in the town of Berkshire, and another has been commenced this season in the town of Bethel. The number of communicants has very considerably increased during the three years last past; but our clergy have suffered a diminution by the removal of the Rev. Mr. Beach, and by the untimely and lamented death of the Rev Mr. Gray, who was successfully officiating in Berkshire and the adjacent towns. A missionary society was organized in this State in 1821, which, small as are its means, has already been attended with some good effects. They are employing a missionary, the Rev. Mr. Brainard, lately ordained a Deacon, in the northern parts of the State, who gives a favourable account of his mission. Still there is much more to be done, which we hope, through that grace, without which nothing is strong, nothing is holy, to see in due time accomplished.

MASSACHUSETTS.

The church in this Diocese may justly be represented as flourishing, if we take into view the difficulties and trials which it has had to encounter. Notwithstanding the political and religious prejudices which operated here with peculiar hostility, there were 17 churches founded in Massachusetts proper, between the years 1679 and 1774. During the revolution two Clergymen only continued the exercise of their public ministrations; yet of the 17 thus founded, 15 have been preserved to this day, through evil report and good report; and though most of them are small, they are still united

and striving together for the faith of the Gospel. The churches here enumerated, are Trinity Church and Christ church Boston; St. Peter's Salem; St. Michael's, Marblehead; St. Paul's Newburyport; Christ Church Cambridge; St. Paul's Dedham; St. Andrews's Hanover; Trinity, Marshfield; Trinity, Bridgewater; Taunton; Christ Church, Quincy; Hopkinton; St. James's, Great-Barrington; and St. Luke's Lanesborough.

Trinity Church and Christ Church, Boston, are full and flourishing. The churches at Newburyport, Great-Barrington, and Lanesborough, are also thriving. The church at Salem has lately become vacant, and is consequently suffering; but when again supplied, will doubtless regain, and probably increase, its former strength. The churches at Hanover and Marshfield have been for some years united under the rectorship of the Rev. Mr. Wolcott, and are increasing. Those of Bridgewater and Hopkinton are stationary for the want of missionaries, having been vacant most of the time since the revolution, and kept alive only by the occasional services of visiting ministers. The Rev. Isaac Boyle has been settled, within the last year, at Dedham, where the prospects of the increase of the church are encouraging. Such also is the case with the church at Quincy, where the Rev. Mr. Cutler is officiating.—During the present year an attempt has been made to alter the charter of the Episcopal parish at Marblehead, so as to convert it into an Independent or Congregational Society. The attempt was occasioned by the declining state of this once prosperous church, which has never recovered from the blow it received at the revolution. Through the merciful Providence of God, this design was defeated, and what was meant as an occasion of its falling, has been the means of increasing its strength. A missionary is now established

there, and the scattered remnant of the flock are returning to the fold. At Taunton public service has been suspended in consequence of the accidental demolition of the small and inconveniently situated church which was erected there in 1767. The members of that congregation have of late, however, expressed a wish to build in a more favourable position. In case this measure is accomplished they will be supplied with a missionary. The church at Cambridge, founded in the year 1761, but deserted and almost destroyed during the revolution, has languished ever since having been chiefly supplied by lay readers, who were resident graduates at Harvard University. It is now in so ruinous a state, that it was thought necessary to suspend public worship in it in December last, since which time it has not been opened. The Episcopal students at the University have amounted, for a series of years, to one seventh of the whole number; and this year there are 45, most of whom are from the middle and southern states. The students are not allowed to come to Boston to attend divine service; and the Episcopalians, their own church being closed, are required to attend constantly at the College chapel. It is due, however, to the President of the college to state, that he has expressed a desire to have the church repaired: and provided with a suitable minister, as a mean of providing for the accommodation of those students who profess to be Episcopalians. If the influence of impressions made on the minds of these young men during the interesting period of collegiate life is properly considered, the state of this church will produce a feeling of anxious solicitude in the bosom of every parent in our communion, who wishes to have his children enjoy the advantages which that distinguished and richly endowed University offers. The church at Cambridge is therefore to be considered as a chapel for Episcopal stu-

dents, and as such, a subject of general interest.

Such is the state of the churches formed previously to the revolution. Since that event, eight new congregations have been organized, and seven of these within the last ten years. These are St. Paul's and St. Matthew's Churches, in Boston; St. James's Church, Greenfield; Trinity Church, Montague; St. John's, Ashfield; St. Mary's, Newton; St. Paul's, Lenox; and Church, Springfield.

It is remarkable that the churches formed since the revolution are, generally speaking, more vigorous than those which existed previously to that event. The fact is doubtless to be accounted for from the absence of those political prejudices which were then excited, from the supposed inseparable connexion of episcopacy with monarchy. Shortly after the session of the last General Convention, St. Paul's Church Boston, which had been built in the preceding year, was consecrated to the service of Almighty God; and it is now nearly, if not quite, equal in numbers to Trinity Church. What renders this increase a subject of greater thankfulness, is the fact that it has taken place without weakening in any respect the previously existing churches. On the contrary, both Trinity and Christ Church are as full, if not fuller, than they were before the erection of St. Paul's. St. Matthew's was unhappily built in South-Boston, a new part of the city, connected with it by a toll-bridge, and in which there are few inhabitants, most of whom are labourers, and a great many of them Irish Roman Catholics. It is under the care of a lay reader, and is slowly increasing, but is not likely to have a full and permanent congregation for many years.

St. James's, Greenfield on Connecticut river, is of very few years standing, but having been blest by

the constant services of a zealous and faithful pastor, it has become one of the most flourishing parishes in the State. By his ministrations, the two congregations at Ashfield and Montague have been recently organized. The former is especially flourishing, and is the most promising field for missionary labours in the whole State.

The church at Springfield, on Connecticut river, was organized, and for a short time enjoyed the ministrations of the Rev. Mr. Rutledge, of South-Carolina. Since he left it there has been, it is believed, no service there, excepting when they have been visited by the Bishop, or Mr. Strong, the rector of the church at Greenfield, who is the only one near them. The want of clergymen to act as missionaries, is sensibly felt by this little flock.

It is not so with the church at Newton. This zealous congregation have, with the aid of occasional missionary labours, for the few years since their church was built, and by the constant use of the Liturgy, built themselves up so, that, during the past year, they have elected their first rector, and now support him without depending on any other than their own exertions.

The church at Lenox, which, though mentioned last, was the first formed after the revolution, is in a very flourishing state, and is quite equal, if not superior in numbers to the old parish of Lanesborough, with which it is connected, under the pastoral care of the Rev. Aaron Humphries.

These twenty three churches are all which are at present organized. It is impossible to state the aggregate amount of their parochial reports, as these have not been given with sufficient accuracy to warrant any thing more than a conjectural estimate.

A Missionary Society for Foreign and Domestic Purposes, was incorporated in the year 1815, with a

provision enabling them to distribute Bibles, Prayer Books, Tracts, and volumes of a religious and moral character. This society, which had remained inactive, and without funds was revived in 1822, and has commenced its operations with a prospect of considerable success. The want of missionaries, however, has been the chief obstacle with which it has to contend. Employment might be given at once to five or six, and the society have but two.—The increase of manufactures in Massachusetts has within the last few years, been uncommonly great, and this has attracted to that part of our country a large number of English families, most of whom were educated in the principles of our common faith, and are attached, from habit at least, if not from higher motives, to the externals of our worship. These are scattered over the whole State, and if exertions are not speedily made to supply their wants, they must inevitably be lost from our communion. In addition to this, it may be remarked, that there is every where visible a growing respect for our Liturgy, and for the Episcopal office and ministry. It may therefore, be said, without exaggeration, that no part of our country presents to the faithful and diligent minister, who would gladly spend, and be spent in his Master's service, a greater field of usefulness.

The number of clergy in Massachusetts is 20, of whom three only are in Deacon's orders. One is connected with Harvard University, two have private schools, two are at present chaplains in the navy, and three are without cures.

Since the last Convention, the Bishop has admitted, on the recommendation of the Standing Committee of this State, Messrs. Alfred Baurry, Silas Blaisdell, Stephen H. Tyng Benjamin Clark Cutler, and Lot Jones, to the order of Deacons; and the Rev. Isaac Boyle, and the Rev.

Alfred Baury to that of Priests. Mr. Tyng removed soon after his ordination to the Diocese of Maryland. The institutions, since the last convention, have been the Rev. Samuel F. Jarvis, D. D. to the Rectorship of St. Paul's Church Boston; and the Rev. Isaac Boyle, to the Rectorship of St. Paul's Church, Dedham. The Rev. John L. Blake has lately removed from Concord, in New-Hampshire, to Boston, where he has opened a boarding school for the education of young ladies.

There are at present, recommended by the same standing Committee, six candidates for orders:—William T. Potter, Joseph Muencher, Thomas S. W. Mott, Benjamin C. C. Parker, James Everett, and Theodore Edson. One of these is a student of the General Theological Seminary, two at Andover, and three, from the want of means of support at New York, are obliged to pursue their studies in private.

RHODE-ISLAND.

No material change has taken place in the Church of Rhode-Island during the last three years. The several congregations are in a state of continued prosperity. The Rev. George Taft has recently been settled in North-Providence, under very auspicious circumstances. The Rev. Mr. Alden is employed as a missionary in the state, and measures were adopted, at the last meeting of the convention, to increase the contributions for missionary purposes, which promise to be successful. Sunday schools are established in all the congregations; and a proper regard is paid to the canons and rules of the Church. There are two candidates for the ministry, and three preparing to become candidates.—Number of baptisms 151—communicants 619.

CONNECTICUT.

The state of the Church in the Diocese of Connecticut has been steadily improving since the last triennial report; and now generally appears under prosperous circumstances. In some instances, the increase of communicants has been altogether unprecedented; and in every parish, where the ministrations of the word and ordinances are regularly enjoyed, the congregations are advancing in number, zeal, and respectability.

The following churches have been finished and consecrated, viz.—St. Paul's. Sharon; St. John's, Kent; St. Paul's, Ripton; St. John's, Washington; St. John's Essex; St. Paul's Woodbury; and Grace Church, Hamden. These are all new, spacious, and commodious edifices, reflecting great credit on the zeal and liberality of the respective parishes. St. Andrew's Church in Northford, raised before the revolutionary war, having been completely refitted and finished, has also been consecrated. The churches in Hartford and Bridgeport, in consequence of the increasing demand for seats, have been so altered as to accommodate their growing congregations. Three other churches are now building in the Diocese.

The following persons have been admitted to the holy order of Deacons:—Edward Rutledge, since removed to South Carolina; Daniel Somers, since removed to Maryland; Beardsley Northrup, lately a minister of the Methodist connexion; David Botsford, since deceased; Bennet Glover; Thomas Warner, late of the Associate Reformed Church in New-York; Moses P. Bennet, since removed to Pennsylvania; Seth B. Paddock; Palmer Dyer, since removed to New-York; John M. Garfield; Lemuel B. Hull; William Jarvis; and Ransom Warner.

The following Deacons have been admitted to the holy order of Priests:

—The Rev. Peter G. Clarke ; the Rev. Origin P. Holcomb : the Rev. George B. Andrews ; the Rev. Thomas Warner, since removed to the Island of St. Croix, West-Indies ; the Rev. Beardsley Northrup ; and the Rev. Seth B. Paddock.

The following Clergymen have been removed by death—The Rev. Richard Mansfield, D. D. at the age of 97 ; The Rev. John Tyler, also at a very advanced age ; the Rev. William Smith, D. D. and the Rev. David Botsford. Deacon.

The Rev. Solomon Blakesley has removed to the Eastern Diocese, and the Rev. Jonathan Judd to Maryland ; and the following Clergymen have been received into the Diocese:—The Rev. Ambrose S. Todd, and the Rev. Stephen Jewet, from New-York ; the Rev. William J. Bulkley, and the Rev. Henry R. Judah, from Maryland ; and the Rev. Stephen Beach, from Vermont, employed as a missionary.

The Clergy of the Diocese consist at present of the Bishop, forty Presbyters, and four Deacons : and the following persons are candidates for holy orders:—William Shelton, George Shelton, — Todd, Edward Ives, Hector Humphreys, Enoch Huntington.

The rite of confirmation has been administered to rising of 1600 persons.

For the purpose of preserving that strict regard to the canons and rubrics of the Church, which is one of the characteristics of the Diocese, the convocations of the Clergy have been employed in settling an uniform practice throughout the respective parishes ; and it is believed that departures from the established rules of the Church seldom or never occur.

The Society for the Promotion of Christian knowledge, having determined to devote its receipts for the present to the support of missionaries within the Diocese, has been ena-

bled, by the annual collections in the several parishes, and by the aid of auxiliary societies established in many of them, to employ two or three active missionaries, whose labours have been already crowned with the most flattering success.

The agent for the Domestic and Foreign Missionary Society has visited a few of the larger parishes in the Diocese, for the purpose of making collections, and his success has been such as to afford an earnest that the claims of that society will not be neglected in Connecticut.

The Episcopal Fund, partly through the munificence of the state administration, and partly by the liberality of the respective parishes in the Diocese, now amounts to a sum nearly sufficient to give to the Bishop an adequate support.

Sunday schools are generally established throughout the Diocese ; and by the adoption of measures for pursuing a systematic course of instruction, are becoming highly beneficial to the interests of the Church.

A memorial is now before the state legislature, praying for the charter of a college, to be located either in Hartford, Middletown, or New-Haven, and to be under the patronage and direction of Episcopalians.

Amid the general prosperity of the Church in Connecticut, however it is not to be disguised that there are some circumstances of an unfavourable tendency. Many of the parishes are still small and depressed ; and in consequence of the frequent emigration from the state, are sometimes deprived of their most active members. These are only partially supplied ; as, in many cases, one Clergyman has the care of two, three, or more parishes ; and even with this laborious charge, it too frequently happens that his support is altogether disproportioned to his labours. But a hope is indulged, that

through the instrumentality of missionary exertions, the Lord will cause the waste places to be repaired, and the whole Diocese to become a flourishing portion of his vineyard.

NEW-YORK.

The Diocese of New-York contains eighty-nine Clergymen, (viz.—The Bishop, sixty-nine Presbyters, and nineteen Deacons,) and 127 congregations.

Since the last stated General Convention, the following persons have been ordained Deacons, viz.—Benjamin Dorr, Ambrose S. Todd, (since removed to Connecticut,) Henry P. Powers, (since removed to New-Jersey,) Moses Burt, Peter Williams, jun. (a coloured man,) Ja's P. F. Clarke, William Thompson, (since removed to Pennsylvania,) George W. Doane, Lawson Carter, Ezra B. Kellogg, (since removed to Ohio,) Phineas L. Whipple, William B. Thomas, Algernon S. Hollister, Alonzo P. Potter, Manton Eastburn, Thomas K. Peck, Levi S. Ives, William S. Irving, Richard Bury, William L. Johnson, (since removed to New-Jersey,) Seth W. Beardsley, Burton H. Hecox, John Sellon, and Augustus L. Converse. —Total 24.

The following Deacons have been ordained Priests, viz.—The Rev. George Upford, M. D. the Rev. Alexis P. Proal, the Rev. Charles McCabe, the Rev. Leverett Bush, the Rev. Henry M. Shaw, (since removed to Maryland,) the Rev. William Barlow, the Rev. John Grigg, the Rev. Francis H. Cuming, the Rev. Deodatus Babcock, the Rev. Marcus A. Perry, the Rev. William Richmond, the Rev. William H. De Lancy (since removed to Pennsylvania,) the Rev. Lawson Carter, the Rev. James P. F. Clarke, and the Rev. Benjamin Dorr.—Total 15.

The institution of the following

Clergymen to their respective Rectorships has taken place, viz.—The Rev. William A. Clark, to that of Christ Church Balston Spa, Saratoga county; the Rev. Cyrus Stebbins, to that of Christ Church, Hudson, Columbia county; the Rev. Parker Adams, from South Carolina, to that of St. John's Church, Johnstown, Montgomery county; the Rev. Alexis P. Proal, to that of St. George's Church, Schenectady; and the Rev. Henry Anthon, to that of Trinity Church, Utica, Oneida county.

The following Clergymen have also been settled in their respective stations, viz.—The Rev. David Huntington, Rector of St. Paul's and St. Mary's Churches, Charlton, Saratoga county; the Rev. John V. E. Thorn, from Pennsylvania, Rector of St. George's Church, Flushing, Queen's county; the Rev. William Richmond, from Pennsylvania, Rector of St. Michael's and St. James's Churches New-York; the Rev. Peter Williams, jun. (a coloured man,) Deacon, Minister of St. Phillip's Church, New-York, of which the congregation is composed of coloured persons; the Rev. George Upfold, M. D. Rector of St. Luke's Church, New-York; the Rev. Benjamin Dorr, Rector of Trinity Church, Lansingburgh, Rensselaer county, and Grace Church, Waterford, Saratoga county; the Rev. Jonathan M. Wainwright, Rector of Grace Church, New-York; the Rev. Geo. W. Doane, Deacon, a temporary Assistant Minister of Trinity Church, New-York; the Rev. Lewis P. Bayard, from New-Jersey, Rector of Trinity Church, New Rochelle, Westchester county; the Rev. Samuel Phinney, Rector of St. John's Church, Ithaca, Tompkins county; the Rev. William B. Thomas, Deacon, Minister of Trinity Church, Fishkill, Dutchess county; the Rev. William S. Irving, Deacon, Minister of St. Mark's Church, Le Roy, Genesee county; the Rev. SW. Beardsley,

Deacon, Minister of Christ Church, Sackett's Harbour, Jefferson county, the Rev. James P. F. Clarke, Rector of St. John's Church, Canandaigua, Ontario county; the Rev. Richard Bury, Deacon, Minister of Christ Church, Duaneburgh, Schenectady county; the Rev. Manton Eastburn, Deacon, Assistant Minister of Christ Church, New-York.

The Rev. John Sellen, Deacon, officiates to a congregation which occupies a building formerly the parish church of the parish of Christ church; which congregation it is expected, will soon be organized.

Twenty Missionaries are at present employed in this Diocese; of whom the following have entered on their duties since the last stated General Convention:—the Rev. Marcus A. Perry, from the Eastern Diocese; the Rev. Algernon S. Hollister, Deacon; the Rev. Thomas K. Peck, Deacon; the Rev. Levi S. Ives, Deacon; the Rev. Palmer Dyer, Deacon, from Connecticut; the Rev. Lawson Carter; the Rev. Phineas L. Whipple, Deacon; the Rev. Moses Burt, Deacon; the Rev. Frederick T. Tiffany, Deacon; and the Rev. David Brown.

The following persons are candidates for orders:—George M. Robinson, Eleazer Williams, Samuel R. Johnson, Augustus G. Danby, David Osborne, Henry N. Hotchkiss, Richard Salmon, Orsimus H. Smith, Marvin Cady, W. W. Botswick, Edward K. Fowler, W. C. Meade, Samuel Morse, Edward Neufville, jun. Cornelius R. Duffie, Lewis Bixley, William R. Whittingham, Danforth Billings, James L. Yvonnet, Benjamin Holmes, Isaac Low, Henry J. Whitehouse, Charles P. Elliot, John Duer.—24.

It has pleased the Divine Head of the Church to preserve this Diocese from any loss of its Clergy by death. It is painful, however, to be obliged to notice that the Rev. James P. Cotter, a Presbyterian, and the Rev. Asahel Davis, a Deacon of the Dio-

cese, have been displaced from their respective grades in the ministry, under the seventh canon of the General Convention of 1820.

The following Churches have been duly organized, and received into union with the convention of this Diocese:—St. John's Church, Ogdensburgh, St. Lawrence county; Zion church, Russel, St. Lawrence county; St. Mary's church, Charlton, Saratoga county; St. Luke's Church, New-York; St. John's Church, Ithaca, Thompsons county; Trinity Church, Fredonia; Chataque county; Trinity Church Cherry Valley, Otsego county.—Total 7.

The following churches have been consecrated by the Bishop:—St. Luke's church, Rochester, Monroe county; St. Paul's Church, Buffalo, Erie county; St. George's Church, Flushing, Queens county; St. Luke's Church, New-York; Grace Church Jamaica, Queens county; St. Phillip's Church, New-York, (rebuilt after destruction by fire;) Christ Church, Binghamton, Broome county; Christ church, New-York.—8.

The churches at Flushing and Jamaica have been erected in the place of former edifices, which had gone to decay. Christ church, New-York, has been built by the old parish of that name, who have disposed of their former Church; the present situation of which is noticed above.

Again—the third time in less than eight years—the members of our communion in the city of New-York, have lost a church by fire. In December, 1821, St. Phillip's was destroyed. It is highly creditable, however, to the prudence of the vestry of that church, which is composed of coloured persons, that the building was insured. This circumstance enabled them to erect, on the same spot, the very neat edifice which was consecrated in December last.

The Missionary and Parochial reports for the last three years, furnish the following aggregate :—Baptisms (Adults 529, Infants 2713, not specified 1282,) 4524—Marriages 1112—Funerals 3488.

The number of communicants reported at the last convention, is 4722.

The number of persons reported by the Bishop as confirmed, since the last stated General Convention, is 1797.

The collections for the Missionary Fund, reported at the last three conventions, amount to \$ 4603 25 1-2 ; and for the Episcopal Fund, to \$ 1866 88.

Missionary labours continue to receive much attention, and to be very usefully prosecuted. The appointment and charge of the Missionaries rest solely with the ecclesiastical authority. There are a number of Missionary Societies ; but their only object is to collect funds to be placed at the disposal of the Committee for Propagating the Gospel, which is appointed by the Convention, and of which the Bishop is, *ex officio*, chairman. As an important portion of our western country is included within the bounds of New-York, and the rapid increase of its population renders obvious the duty of extending to it proportionable means for the diffusion of the principles and practice of the Gospel, it is gratifying to find this section of our Church bestowing its efforts in this way. There are annually raised, in various ways, within the Diocese, and devoted to this object, about \$2500. The reports of the Missionaries afford the gratifying hope that much good to religion and the Church is thus effecting.

Besides these missionary exertions at home, the members of the Church in this Diocese lent a willing ear to the late earnest and affecting appeal of the Bishop of Ohio for assistance to the Missionary Society of

that Diocese, from the more favoured sections of the Church in the Atlantic States. It appears by the returns of the agent of the Ohio Society, that of the \$2911 9, raised by him, \$1339 17, were from the Diocese of New-York.

The several Societies of the Church in this Diocese continue their beneficial operations. Under their auspices, Bibles, Common Prayer Books, and Religious Tracts, are distributed in considerable numbers, funds are raised for missionary purposes, and the benefits of gratuitous Sunday instruction extended to a large number of children and others. As connected with this latter branch of religious charity, may be mentioned the existence and successful operation, in the city of New-York, of an Episcopal Charity School, originally established, long before the revolution, but lately enlarged and organized on Dr. Bell's system, extending daily instruction to 250 poor children, and particularly devoted to their improvement in Christian knowledge and piety.

It appears by the address of the Bishop to the last Convention, that there is now a fair prospect of securing, at Geneva, in this Diocese, what has been so long a desideratum in our Church—a College, to be under the management and direction of her members. Should the efforts to this end prove successful, as there is every reason to hope they will, very essential benefit to the cause of our church and religion, may be anticipated.

To this notice of matters relating to the outward State of the Church in this Diocese, it is gratifying to be able to add, that there is reason to hope, that in the much more essential point of spiritual prosperity, the divine blessing continues to rest upon it ; and that in the enjoyment of this, very satisfactory evidence is afforded of the natural tendency of the institutions of our Church, and of con-

scientific adherence to her primitive and evangelical order, to promote the interests of true Gospel piety, and with them, the glory of the Saviour, and the spiritual and eternal good of his people.

NEW-JERSEY.

In New-Jersey the Church continues gradually to improve. The number of Clergymen is thirteen; the Bishop, nine Presbyters, and three Deacons. The number of congregations is twenty-eight; eighteen of which have the enjoyment of regular service; the remainder, of occasional service by a Missionary. The number of Churches is twenty-five, which, with one exception, are in excellent repair. A new one, of considerable size, to be constructed of stone, is in progress in Newton, in Sussex county, in which place no Episcopal Church has ever been erected.

Since the last stated General Convention, the Bishop of the Diocese has admitted to Deacons' orders, John Mortimer Ward; and the following Deacons, viz. the Rev. Richard F. Cadle, and the Rev. Henry P. Powers, to Priests' orders.

Within the same period, the Rev. Lewis P. Bayard has removed to the Diocese of New-York; the Rev. Simon Wilmer, to the Diocese of Virginia; the Rev. Augustus Fitch, Deacon, to the Diocese of New-York; the Rev. Daniel Higbie, to the Diocese of Delaware; the Rev. George H. Woodruff, (since deceased,) to the Diocese of Pennsylvania; and the Rev. Abiel Carter, to Savannah, in Georgia.

The Bishop has also, within that time, instituted the Rev. Richard F. Cadle, to the Rectorship of St. John's Church, Salem; the Rev. Jacob M. Douglass, to the Rectorship of Trinity Church, Swedesborough; and the Rev. Henry P. Powers, to the Rectorship of Trinity Church, Newark.

The Rev. John M. Ward has taken charge of St. Peter's Church, Spotswood, and St. Peter's, Freehold; and the Rev. William L. Johnson, late of the Diocese of New-York, of St. Michael's Church, Trenton.

Robert B. Croes is at present the only candidate for holy orders.

The number of baptisms reported to the last three Diocesan Conventions, is four hundred and twenty-three. The number of persons who have been confirmed, is two hundred and eleven. The communicants in the Diocese amount to about seven hundred and forty.* Attention is generally paid to the Canons and Rubrics of the Church, and her authority is respected in the Diocese.

The Sunday Schools are flourishing, and promise much good. Very considerable benefit is derived from the Missionary fund, which is gradually increasing. It has already been the means, under the Divine blessing, of preserving and rescuing several Churches from impending ruin, and of fostering and improving the condition of others.

The fund of the *Corporation for the Relief of Widows and Children of Clergymen*, is likewise in a very prosperous state; upwards of \$8000 of which are now at interest.

The *Episcopal Society* of this Diocese, for the *Promotion of Christian Knowledge and Piety*, which was instituted principally for the distribution of Bibles, Prayer Books, and Tracts, has succeeded beyond calculation. Its support is derived chiefly from four or five congregations; yet it has been able, through the smiles of Providence, to distribute, and almost altogether gratuitously, upwards of two thousand Prayer Books, besides a large number of Bibles, and more than five thousand Tracts. Its permanent fund also exceeds \$1000.

* In the last report there was an error in the calculation, it should have been seven not eight hundred.

The congregations, with an occasional exception of one or two, are visited yearly by the Bishop.

From all these circumstances, it is evident that the Church in this Diocese is regularly improving, both in its temporal and spiritual concerns. May it, under the blessing of its Divine Founder and Head, still progress, and become instrumental, in a higher degree, to the promotion of his glory, and the best interests of men.

(To be continued.)

ELECTION OF A POPE.

THE recent election of Cardinal Della Genga, on the 27th of September to the pontificate, under the title of Leo XII. may perhaps render interesting to our readers, a short account of the mode in which it is transacted. The power of electing a Pope is confined to the order of Romish prelates, called cardinals, which had its rise in the eleventh century, but did not attain the stable authority of a legal council before the following age, and the pontificate of Alexander III.

On the 10th day after the Popes death, the cardinals assemble; and when every thing is settled, the conclave or place in which they assemble is closed, having boxed wheels or places of communication at convenient quarters: there are also strong guards placed all around. The cardinals meet in the chapel twice every day for giving their votes and the election is effectual by three different ways; by *scrutiny*, by *access* and by *adoration*. The scrutiny which is the most usual, is performed thus. Every cardinal orders his conclavist to bring him a ticket, made of a long, narrow, piece of paper, wrapt up in five folds. On the uppermost he writes his name with his own hand, and then doubles

it down, so that it becomes the innermost. After that, he doubles it down again to the third; which he seals at each end with two different seals. The two lowermost being still vacant, the conclavist writes the name of the person whom his master designs to vote for, upon the fourth, in this form, "*I give my vote to his eminence cardinal A. B.*" and covers all with the last fold. On the outside of the ticket is written a motto of the cardinals own choosing; so that if there should be an access (in which he must not vote for the same person as in the scrutiny) the tickets need not be opened; which would occasion infinite confusion. These tickets are put in the golden chalice, that stands upon the altar. But first the three senior cardinals who preside, go to the apartments of those who are sick, to take their votes which are put into the chalice with the others, and then poured out upon the table placed before the altar. If it happen, that two thirds of the votes fall upon one person, he is immediately declared Pope. They very rarely open the papers to discover the names of the particular persons who voted for the elected Pope. It was done at the election of Adrian VI. preceptor to Charles V. and never since. If the election cannot be decided by scrutiny, they proceed to access, in which a person is proposed by one of the cardinals. This is of very ancient standing, and much like the custom of the Roman Senators, who in giving their votes, if they agreed in opinion with any other senator that had voted before, rose from their seats and went to the place where he sat, observing *accedo ad Fabium &c.* (I accede to Fabius, Pompey,) and which gave rise to the latin phrase "*In sententiam ire.*" The cardinal that accedes says "I accede to Cardinal D. and have a right to do so, as appears from the motto of my ticket; which he then reads. The third way is by *adora-*

tion and is thus performed. That cardinal who is the candidate's chief friend, goes up to him and making an humble obeisance, exclaims aloud, a *Pope a Pope*. When it happens that two thirds do the same, he is then acknowledged as such; but if there wants only one of that number, the election is void. It has often happened that persons have been adored who never came to the papacy. This method is usually tried by a junto obstinate in the promotion of the person whom they propose; lest some of those that had promised them should fail in the scrutiny, which is sometimes the case. It must be observed that both *access* and *adoration* are usually confined (for forms sake) by a *scrutiny* robe, is of no prejudice to either; for the chief friends of the new elected Pope, generally make a verbal protest to that effect. This last mode of election is accounted the most honorable, as the Cardinals are supposed to be then influenced by the immediate impulse and inspiration of the Holy Ghost. It is thought however to be a dangerous method, as three or four young Cardinals may put themselves at the head of a faction, and overcome the rest into a compliance with their measures.

CONSECRATION.

On Tuesday the 14th of October, the new edifice erected in the Parish of New Preston was Consecrated by the RT. REV. BISHOP BROWNELL, by the name of *St. Andrew's Church*—Morning Prayer was read by the Rev. Mr. Shelton, and a Sermon was preached by the Bishop, from the 5th verse of the 93d Psalm.

The occasion drew together a large concourse of people, among whom were thirteen Clergymen of the Episcopal Church.

The new Church is spacious, con-

modious and elegant. It is constructed of Brick, in the Gothic style of architecture. The east window is peculiarly beautiful, and at the west end is a Gothic Tower, containing an excellent Bell from the Foundry of Messrs. Ward, Bartholomew & Co. Hartford. The interior is completed in good taste. The Pulpit is of a new construction, and convenient; and its decorations, as well as those of the Desk and Chancel, are very appropriate.

The Congregation of New Preston is neither large, nor wealthy; and yet its members have erected their Church within a very short period, and have paid for it wholly from their own resources. Some perhaps, have spared from their exigencies, but it is believed that no one feels impoverished by his liberality, and it is trusted that what they have thus *lent unto the Lord* will be repaid in blessings upon them and their posterity.

ORDINATIONS.

At a special Ordination held at Christ Church, Middletown, on the 4th inst. by the Rt. Rev. Bishop Brownell, the following persons were admitted to the Holy Order of Deacons; viz: Enoch L. Huntington, Edward J. Ives, Charles J. Todd, and Ashbel Steele. At the same time, the Rev. James Keeler, and the Rev. Ransom Warner were admitted to the Holy Order of Priest.—Morning Prayer was read by the Rev. R. Ives, and a Sermon delivered by the Rev. Mr. Croswell. Several of the neighbouring Clergy were present and assisting.

On the 5th inst. the Rev. William Jarvis was admitted to the Holy Order of Priests, by the Rt. Rev. Bishop Brownell, in the Church at East Haddam. Prayers were read by the Rev. Mr. Noble, and the Sermon delivered by the Bishop.

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